ARCHIVES – OBC/OTS
987 -014
FC,REC-5

Toronto Bible College

RECORDER

Price 10c - Vol. 64, No.2

CONTENTS

JUNE, 1958

Page

TORONTO BIBLE COLLEGE: What it Is and What It Offers ... *Edwin G. Baker, Esq.* 1

"THE LORD HATH CHOSEN ... A MAN AFTER HIS OWN HEART" ... *Principal E. L. Simmonds* 4

EVANGELICAL MEDICAL MISSIONARIES' AID SOCIETY 9

"THAT GOD MAY BE GLORIFIED"-The 1958 Graduation Exercises ... *Rev. George McAlpine* 11

VALEDICTORY ADDRESS ... *Paul Fawcett* 16

T.B.C. CHOIR RECORDINGS 18

GRADU ATION TESTIMONIES

Beth Huddleston, Reg. N., '58 19

Fred Irvine, '58 20

Hannelore Kleinheinz, '58 21

Peter Brown, '58 23

1958 SCHOLARSHIP AWARDS 25

GLEN ROCKS CONFERENCE 26

ALUMNI NEWS 27

Publication of TORONTO BIBLE COLLEGE
16 SPADINA ROAD, TORONTO 4

TORONTO BIBLE COLLEGE

What It Is, and What It Offers

EDWIN G. BAKER, ESQ.*

THE Toronto Bible College was founded 64 years ago, the first of its kind in Canada, to meet a great need which was not being taken care of by any other school or college.

Through the years this need has been well met and some thousands of men and women have received training here for Christian service at home in Canada, and in many other countries of the world. There are 327 graduates of the College who as missionaries are giving out the good news of the gospel in 54 countries, and some 600 in Canada who are serving Christ full time as ministers, missionaries, deaconesses and mission workers, while several thousand others are active as Church leaders - such as elders, Sunday School workers, chatelaines of manses and the like.

The College provides a training not only in the knowledge and use of the Bible as the Word of God and in the history of the Church and missions, but also in Church music, public speaking and practical work of many kinds. The activities are conducted in an atmosphere of prayer and consecration, and the students, in addition to lectures given by the gifted members of the faculty, have the inspiring privilege of hearing and meeting returned missionaries and other Church leaders. The result is that many who enter the College not sure about their future work, are led to devote their lives to full time service for Christ.

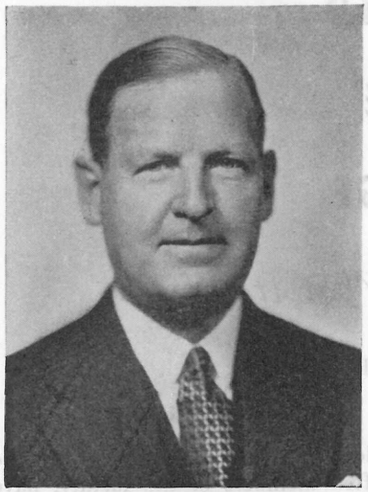
Interdenominational

These young people come to us from all branches of the evangelical Church. In a truly wonderful way they experience at the College the joy of fellowship and co-operation with those of other Church groups, yet remaining loyal to their own churches. They find that "oneness in Christ" overleaps all denominational boundaries and problems. On graduation they return to their own Churches uniquely equipped to participate actively in the work at home or abroad.

Instruction

The College is evangelical and stands for the fundamentals of the Christian faith. All of the courses are

* *Mr. Baker is a well-known Toronto Christian businessman. He is past president of T.B.C. and has been associated with the school for over 40 years as a member of Board of Governors. This address was given at the premiere showing of the new College film: "Word of Life."*



E. G. BAKER, LL.D.

built around the Scriptures, and a large part of the curriculum is devoted to the study of the Bible. The three-year course leads to a diploma if the student passes the required examinations. Quite recently, in response to requests from various mission boards and on the strong urging of experienced missionaries, we have added a special course leading to the degree of B.Th. The Provincial Government of Ontario has issued to us a special charter authorizing Toronto Bible College to grant degrees.

You will appreciate that the increase of literacy and the rising standards of education throughout the world call for higher qualifications on the part of those who seek to instruct converts of other lands to go out to carry the Message to their own peoples.

At the same time, from the very beginning the College has sought to make its training available to all, regardless of educational standards-provided the prospective student gives promise of being able to avail himself of the course. Some come to us beyond the normal school age because family and other responsibilities have interrupted their schooling, and yet still desire to prepare themselves for Christian service. There is a special preparatory school which covers matriculation subjects for those in need of better preparation.

Relationship to Churches

Through the years the College has always regarded itself as the handmaiden of the Churches. It teaches the fundamentals of the Christian faith but has not allowed itself to be carried away by side issues. Through depressions and in prosperity, in war times and peace, it has quietly carried on its work and steadily endeavoured to improve the effectiveness of the training given, but without departing from its basic position of Bible-centred teaching.

The Challenge of the Future

However, we are not resting contentedly on the past. We are challenged by the future; by its needs and opportunities.

Can you think of anything more important in a world of confusion and anxiety than the training of young men and women to go out with the Word of Life to Christless multitudes in this and other lands?

More Friends and Supporters Needed

In the past we have been somewhat remiss in not informing the Christian public what the College is doing. It is our hope that the new film "The Word of Life" and the folder we are now sending out will acquaint the Christian public with the splendid work that is going on in the College and that we shall make many additional friends who will become interested and add the College to their prayer lists and their stewardship budgets.

The majority of our students must work their way through College in part-time jobs. It has always been our policy, therefore, to make no tuition charge and to keep the annual registration fee as low as possible. This at the present time is $40.00, while with strict economy it costs approximately $400.00 a year to train each student. This, by the way, is less than half the cost per student in our universities and theological colleges. The difference between the registration fee and the cost per student must be made up by the voluntary givings of our friends.

As we are an inter-denominational college serving all evangelical groups alike, we naturally do not have the financial support of any denomination as such.

In recent years the fantastic increases in costs of everything, the growth in numbers of students, and the improvement of the courses, have added substantially to our expenses and our income has not increased correspondingly. The result is that our expenses are running considerably in excess of income and we are, therefore, endeavouring to reach a number of new friends and supporters.

This is the reason for the present appeal.

Remember I.B.C. In Your Will

FORM OF SPECIFIC BEQUEST

I give to the Toronto Bible College, 16 Spadina Road, Toronto, Ontario, the sum of.....

($), to be expended by the College for its purposes within Ontario.

FORM OF GIFT RESIDUE

I give all / or half the residue of my Estate to the Toronto Bible College, 16 Spadina Road, Toronto, Ontario, to be expended by the College for its purposes within Ontario.

N.B.- Property given for religious, charitable or educational purposes, not exceeding 50% of the total value of the Estate, is free of all duty.

"THE LORD HATH CHOSEN ... A MAN AFTER HIS OWN HEART"

(I *Samuel 13:14)*

PRINCIPAL E. L. SIMMONDS

WHAT was it in David that led God to describe him as *"a man after His own heart"*? As we seek, reverently and prayerfully, to answer this question there are many characteristics that call for consideration. Was it his courage when, as a mere youth, he challenged the Philistine giant, Goliath? Was it his most attractive friendship with Saul's son, Jonathan? Could it have been his whole-hearted loyalty to his king, even when Saul was seeking to destroy him? What of his kindness to Jonathan's crippled son, Mephibosheth, or his thorough-going repentance after his great sin? Was it his tremendous capacity for leadership, exhibited at its fullest when be became king or, perhaps more probable than all, the unfailing faith in God which he displayed throughout his life?

Impressive and commendable as these qualities are, there was another, apart from which some of these distinctive traits of David's character would never have become known. This feature of David's personality appeared early in his story and showed itself frequently, almost to the end of his reign. It was his habit of remaining undaunted in adversity. undiscouraged by opposition, it was a quality of selflessness, coloquially known today as the ability to c'take it".

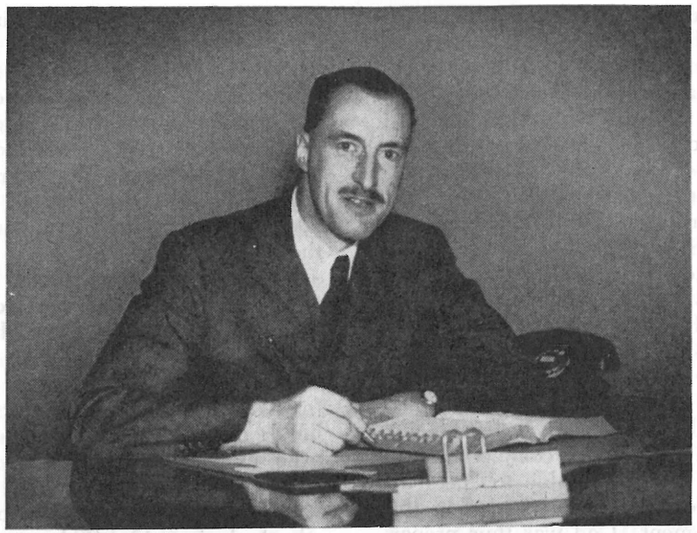
David's need for this attitude arose probably just after Samuel anointed him to be king. All his seven brothers were inspected by the prophet and, in tum, rejected as candidates for the throne (I Sam. 16:10). After this, David was chosen and anointed "in *the midst of his brethren"* (I Sam. 16: 13) and :we know, from Eliab's anger in I Sam. 17: 28, that the brothers did not appreciate the elevation of the youngest to a position they all would have liked. Joseph was another who had to contend with animosity in his home and he, too, developed the habit of turning the other cheek. God often trains in the school of humiliation those for whom He has positions of great responsibility.

I. *A SHEPHERD BOY*

David's occupation, keeping his father's sheep (I Sam. 16:11), helped to develop his selflessness. Sheep never praise their keeper, never honour or commend their shepherd, but are a constant care. David forgot himself, and incidentally proved his God, when, as his flock was endangered by the lion and the bear, he risked his life in their protection (I Sam. 17: 34-36). In Psalm 78: 70-72 it is recorded that God took David from his oversight of the sheep to be the shepherd of His people Israel. Moses spent forty years in the same school, learning to give himself on behalf of others.

II. *A COURT MUSICIAN*

The first honour that came to David was to be called to be court musician. Saul, troubled by an evil spirit (I Sam. 16:14, 15), was helped by music and David was the one chosen to play before the king. Saul loved the young musician (I Sam. 16:21) and, perhaps by a combination of this love and the healing



strains of the harp, he was *"refreshed and was well"* (I Sam. 16:23). As a result of this cure, David returned home. Would he now be too important in his own estimation to go back to the lowly task of shepherd? Would he feel it beneath his dignity as a courtier to condescend to resume the care of his father's flock? With no trace of pride or self-conceit, *"David went and returned from Saul to feed his father's sheep at Bethlehem"* (I Sam. 17:15), apparently feeling that God was controlling his life, and contented with whatever God might ordain.

III. *A BRAVE SOLDIER*

Shortly after this the Philistines, headed by their champion Goliath, invaded Israel, and David, whose brothers were in Saul's army, was sent to the camp with provisions (I Sam. 17: 17). During his visit the Philistine giant came out to challenge his enemies and the men of Israel fled before him (I Sam. 17: 24). David did not flee; there was nothing of self in him to be afraid of Goliath; he was pondering only the reason why *"this uncircumsised Philistine . . . should defy the armies of the living God"* (I Sam. 17:26).

David's selflessness is revealed in several ways in his encounter with the giant. In the first place, he refused to allow himself to be drawn into a quarrel with his eldest brother, ignoring the latter's taunts, (17:28). He kept his mind on God and did not permit the thoughts of the reward for the giant-slayer to appeal to any covetousness within him, (17: 25). He resisted the temptation to go forth in the armour which had been girded upon him by the hands of the king himself (17: 38, 39) and, armed only with the shepherd's sling, he went out *"in the name of the Lord of hosts, the God of the armies of Israel"* (I Sam. 17:45). In the three verses (45-47) which record David's acceptance of the Philistine's challenge there are no fewer than six references to the Lord. It was not David who went out against the champion from Gath; it was the Spirit of the Lord who had clothed himself with one entirely devoted to God's glory (Jud. 6:34 RV marg.)

When Saul was seeking a man to battle the giant, one of the inducements was the offer of the hand of the king's daughter in marriage (I Sam. 17:25). This offer was later renewed to David personally, but in the hope that he would be slain by the Philistines as he sought to prove himself worthy of the royal match (I Sam. 18:17). Saul, however, when the time came that David should marry Merab, gave her to Adriel instead. His hope, no doubt, was that David, stung by this public insult and injustice, would commit some act of treason against the king who had wronged him, and thus forfeit his life. Had David not been completely dead to self, completely able to "take it", his career would have ended at this very moment. God was thus preparing *"a man after His own heart"*, one whom He could trust with the highest responsibilities. David's selflessness is thrown into strong contrast with the despicable self-seeking, self-pity, of the man whom he had been chosen to replace (I Sam. 22:8).

IV. *A HUNTED QUARRY*

The years that he spent as an outlaw gave David further opportunity to develop and manifest that complete and utter trust in God which, as we have seen, was the basic feature of his character. Saul, hunting David in the wilderness of En-gedi, spent a few minutes in a cave alone. Unknown to him, his quarry was behind him, hidden in the recesses of the same cave. David, urged on by his men to kill the king, did go as far as to cut off a piece of his robe, but his conscience smote him because he had, even to this extent, dishonoured the Lord's anointed (I Sam. 24:5). It was common knowledge that he was to be king (I Sam. 24:20) and it became common knowledge also that he was not seeking the royal power for himself; it would be God alone who would one day place him on the throne. A similar incident occurred some time later in the wilderness of Ziph when Abishai begged David to allow him to spear the sleeping Saul with the king's own weapon which stood beside the sleeping form. Again David refused, affirming that God Himself would take care of the time and manner of the king's death.

At this time David found himself in danger from another source. He had, by the attractiveness of his personality and the quality of his leadership ability, welded into a unified force the motley crowd of some six hundred men who had joined him in exile (I Sam. 22:2; 23:13). Afraid of the constant pursuit of Saul, he had gone eventually to the king of Gath who had given him Ziklag to live in (I Sam. 27:6). Returning one day to this city, from one of his raids, hw and his men found their home destroyed and their families carried away captive (I Sam. 30:3). In the extremity of grief at their sudden and complete loss, David's men were about to stone him. He, however, instead of attempting to prove his innocence or to point out the folly of their plan, "*encouraged himself in the Lord his God*" (I Sam. 30:6). An attack by friend or foe, were it never so unjust or so unreasonable, found David aptly described by Paul's words, *"Ye are dead, and your life is hid with Christ in God"* (Col. 3:3).

V. *AN UNSELFISH LEADER*

One further example of David's selflessness comes from the exile period. During the sixteen months (I Sam. 27:7) that he and his men spent at Ziklag they were constantly engaged in raids against Israel's enemies to the south. Considerable plunder accrued from these skirmishes and there is evidence of a spirit of covetousness among David's men (I Sam. 30:22). David, however, used the booty, not to line his own pockets, but to make friends of those who were, one day, to be his subjects. Thus he made for himself *"friends of the mammon of unrighteousness"* (Luke 16:9) and used his wealth, not greedily, but for purposes of statesmanship.

It may be asked whether David was naturally a generous, kindly, self-forgetful person. Those who know the evil of the human heart (Jer. 17:9) and who have proved the truth of Paul's words, "I *know that in me ... dwelleth no good thing*" (Rom. 7:18), will know that David was *"a man subject to like passions as we are"* (Jas. 5;17). During the outlaw period he gave evidence of just such "like passions". He had protected, without thought of immediate profit to himself, the flocksand herdsmen of the rich man Nabal (I Sam. 25:14-16). On one occasion, when supplies were low, David thought of Nabal and considered that he might be willing to aid him and his men in their time of need. Nabal's response to this request was churlish and insulting and David vowed that he would destroy the man and everything that he possessed. David's vengeful anger showed that he was indeed subject to the same temptations as other men, and that he obtained victory from the source that is available to all who will to do the will of God. In this particular case it was the wife of Nabal, Abigail, who reminded David of God, and he blessed her for preventing him from taking revenge with his own hand (I Sam. 25:33).

David's self-effacing magnanimity is apparent again in his lamentation for Saul and Jonathan. Even a quite good man, hearing of the death of one who had wronged him grievously, would indeed be held blameless if he were to remark that now his enemy had received his just desert. David, on the contrary, *"mourned and wept and fasted"* (2 Sam. 1:12) when he heard of Saul's death at the hand of the Philistines. His lamentation, like the grace of God to the repentant sinner, makes mention only of the good points of his enemy's character (2 Sam. 1:21-24) and he appears to be quite unconscious that any advantage could come to himself from the removal of Saul from the throne of Israel.

VI. *GOD'S ANOINTED*

On this occasion, when the throne was vacant and he was known to be the one whom God had anointed to fill it, he did not move until he had asked God's guidance (2 Sam. 2:1) and then he did not go up to Hebron to take the throne but rather waited until the men of Judah took the initiative and came to crown him themselves (2 Sam. 2:4). He showed the same hesitancy to take what was rightly his after the revolt of Absalom had been crushed. He did not march back to Jerusalem, the capital city, at the head of his victorious troops. He waited, instead, on the farther side of the Jordan until his people brought him back. To David the important thing was never what *he* wanted, his only desire was that the will of God might be done in God's way and in God's time.

David's complete submission to the will of God is made very clear in the account of his leaving Jerusalem at the approach of the rebel Absalom. Loyal Zadok, with the Levites, began to accompany the fleeing king, carrying with them the ark of God. *David stopped them, and said to Zadok: "Carry the Ark of God into the City: if I shall find favour in the eyes of the Lord, He will bring me again and show me both it and His habitation: But if He thus say, I have no delight in thee; behold, here am I, let Him do to me as seemeth good unto Him"* (2 Sam. 15:26-26). He would not appropriate the ark of God to himself: it was to remain in the city of God.

It was he who was undergoing testing, and he left the results of his trial in the hands of God.

A similar submission to the will of man is revealed at this same time. As David and his men fled before the oncoming traitor, Shimei, a relative of King Saul, accompanied David at a safe distance and cursed him as he fled. The loyal and warlike Abishai wanted to *"take off his head"* (2 Sam. 16:9) but David refused to allow it: *"Behold, my son, who came forth from my bowels, seeketh my life: how much more now may this Benjamite do it? Let him alone and let him curse; for the Lord hath bidden him. It may be that the Lord will look on my affliction, and that the Lord will requite me good for his cursing this day"* (2 Sam. 16:11-12).

VII. *GOD'S PROMISE*

To David was made the great promise of the never-ending dynasty. *"Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever"* (2 Sam. 7:16). It is interesting to note when this promise was given. David had subdued the surrounding enemies of Israel and had come to a period of peace (2 Sam. 7:1). As he enjoyed this unusual quiet in his house his mind turned to God and he wondered what he could do for Him who had done so much for David. The idea that occurred to him concerned the ark of God. He, King David, dwelt in a house of cedar, whereas the ark, the symbol of the presence and the grace of God, was still in a tent (2 Sam. 7:2). This seemed inappropriate to David and he conceived the plan for the construction of the temple. Even when he began to enjoy the fruit of his victories, began to attain the majesty of his royal estate so different from the low level of his dangerous outlaw days, his mind was still not upon himself. He was seeking to do something for the God to whom he owed so much.

VIII. *"GREAT DAVID'S GREATER SON"*

In the last chapter of the last book in the Bible (Rev. 22:16) the Lord Jesus, speaking from the glory, says, "I *am the root and the offspring of David"*. The Son of God, as far as His humanity is concerned, is, at the least, not ashamed of His descent from the *"man after His own heart"*. Jesus of Nazareth, who came not to do His own will but the will of Him who sent Him, *"who when He was reviled, reviled not again"*, who gave His *"back to the smiters"* and His cheeks *"to them that plucked off the hair"*, revealed to perfection this basic characteristic of David's - selflessness.

The Lord Jesus Christ came to save us from sin, which means from self. The great apostle of the New Testament was dead to self: *"I am crucified with Christ: nevertheless I live; yet nat I, but Christ liveth in me"* (Gal. 2:20). To those of us who have been saved through faith in the shed blood of Christ comes the challenge to be saved for time, as well as for eternity. To the extent to which the old self remains, to that extent we are not yet saved, to that extent our service will be profitless: *"Except acorn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"* (John 12:24). In this matter of death to self, as in all other matters, we are predestined *"to be conformed to the image of His Son"* (Rom. 8:29). *"Who is sufficient for these things?"* (2 Cor. 2:16). *"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?"* (Rom. 8:32) and, particularly, to each one who longs for it, the grace to be *"a man after His awn heart"*.

Evangelical Medical Missionaries' Aid Society

MEDICAL MISSIONS ! What an amazing story can be written by missionaries who have obeyed the injunction of Christ to *"heal the sick, cleanse the leper"* and have found it to be a wonderful means of demonstrating and preaching the love of Christ. Since the days of Livingstone, medical missionaries have been the strong, right arm of the missionary enterprise. With funds scarce and with instruments and drugs expensive, doctors, nurses and others have made do with second-hand or make-shift equipment, doing medical marvels with these limited facilities.

Recognizing the difficulty under which medical missionaries are obliged to carryon, and in an endeavour to bring some relief and assistance, a small group of men met in Toronto in 1948, to form what became known as the *Evangelical Medical Missionaries, Aid Society.*

At that inaugural meeting the late Dr. W. K. Fenton made the following resolution: "That we resolve ourselves into a committee to be known for the time being as the Medical Missionaries, Aid Council." This was seconded by Mr. W. R. Roberts and a committee was formed, comprising: I. H. Erb, M.D., as chairman and R. A. Clappison, D.D.S., as secretary.

This small group was soon joined by the late Mr. L. B. McNichol, vice-president and general manager of G. B. Stevens and Son Co. Ltd., and other interested professional and business men. From that small beginning, has grown the E.M.M.A.S., an organization which now handles many thousands of dollars worth of instruments, equipment, and drugs each year. These supplies are channelled through E.M.M.A.S., to medical missionaries, hospitals and nurses all over the world.

As it now stands, E.M.M.A.S. is a non-profit, philanthropic organization of professional and business men and women. It is registered with the Better Business Bureau, and is approved by the Federal Government as a charitable organization to issue receipts for income tax purposes.

Requests are continually being received for all manner of surgical instruments such as forceps of all sorts and sizes, scalpels, scissors, eye, ear, nose and throat instruments, specula, operating tables, X-rays, microscopes, fleuroscopes, laboratory equipment, drugs (samples are most acceptable), and anything else that might be used by medical missionaries in office, hospital work, ward, operating room or in bush dispensary. All this material goes to missionary hospitals and doctors or nurses who are seriously handicapped because of the shortage of vital instruments.

Here is an example of what the E.M.M.A.S. can do. Recently, the five-year-old son of a missionary doctor at the U.M.S. 60-bed hospital in Nigeria, fell and broke his arm at the elbow. Because that hospital had no X-ray equipment, he had to be driven 240 miles over rough roads to the nearest X-ray, to insure correct diagnosis and adequate treatment. Through the kindness of a doctor in Quebec, who donated one of his two X-ray units, this hospital is now equipped with a splendid portable outfit. This story could be repeated many times over in many parts of the world to show some of the benefits and help that E.M.M.A.S. is bringing to evangelical missionaries.

How are supplies obtained? Physicians, surgeons and dentists have sent good used instruments, which, for one reason or another, they no longer require. For example, a doctor who

has been in general practice for a time decides to specialize, and will then perhaps not need his obstetrical forceps, etc. Many valuable contributions have been received from doctors who have retired and also from the estates of others. Hospitals have been very generous in donating equipment which, though still useful, has been replaced by something more modem. Moreover, large quantities of pharmaceutical supplies and food supplements have been donated by various drug firms as new preparations come on the market.

These supplies have been sent to more than twenty countries from Algeria to Thailand, and from Ecuador to Japan. And as more supplies are available, more medical missionaries will be helped in furthering their ministry of medicine among some of the needy peoples of the world.

At the close of this article we will append a list of the personnel of E.M.M.A.S., and any of these men will be happy to answer questions regarding the outreach of E.M.M.A.S. In order, however, to defray costs of reconditioning, although much of it is done free, and transportation, cash donations are most welcome. This society has recently taken over space in the Toronto Bible College, South Building, where they will have double floor space to accommodate their expanding program. Anyone who is interested in helping with the work of E.M.M.A.S., particularly in the supply of surgical, medical, or dental equipment or donations with which the cost of transportation, etc., might be defrayed, are invited to send all such to:

Evangelical Medical Missionaries' Aid Society,
Toronto Bible College,
14 Spadina Road, Toronto.

Receipts for income tax purposes would be furnished.

The E.M.M.A.S. also covets the prayers of God's people for the success of this splendid work and for the ministry of those who use the equipment that the medical work might be simply a means of leading people to a saving knowledge of the Lord Jesus Christ.

E.M.M.A.S. Personnel: President – I. *H.Erb, M.D.,* former pathologist to the Hospital for Sick Children, Toronto.

Vice-president - H. *A.* S. *Voakes, M.D.,* staff physician, Toronto Hospital for Tuberculosis, former medical missionary in China.

Vice-president in charge of distribution-E. *S.Fish, M.D.,* retired medical missionary, C.I.M.

Secretary-treasurer - R. *A. Clappison, D.D.S.*

Director of pharmaceuticals and sundry supplies - *A. Glenny, Esq.,* Assistant Manager, Drug Trading Co., Ltd., Toronto.

Director of Publicity and Finance - *Wm.* D. *Flatt, M.D.*

Auditor- S. R. *Patterson, C.P.A.*

Advisory Board-

Nelles Silverthorne, M.D. - Senior physician, Hospital for Sick Children, Toronto.

Watkin R. *Roberts, Esq.* - Founder, India-Burma Pioneer Mission.

O. S. *Clappison" D.D.S* . ... Member of the American Academy of Restorative Dentistry.

Kathleen M. *Bartley, M.D.* - Honorary Staff Surgeon, Women's College Hospital, former medical missionary in India.

J. *A. McCullough, Esq.* - Vice-president, J.F.Hartz Company, Toronto.

Miss Ida L. *McArd, S.R.N.* - England, former missionary nurse in India.

J. G. *Gillan, M.D., Ch.B.* - Consultant in Ophthalmology to the Northwestern Hospital, Toronto.

TORONTO BIBLE COLLEGE GRADUATION 1958

THE

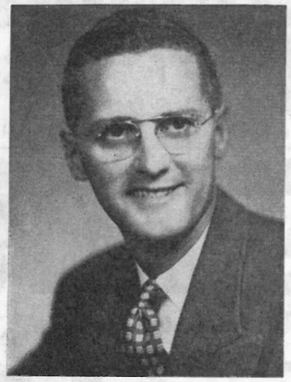
GRADUATION EXERCISES

VARSITY ARENA

TORONTO

APRIL 25, 1958

REV. GEORGE McALPINE*

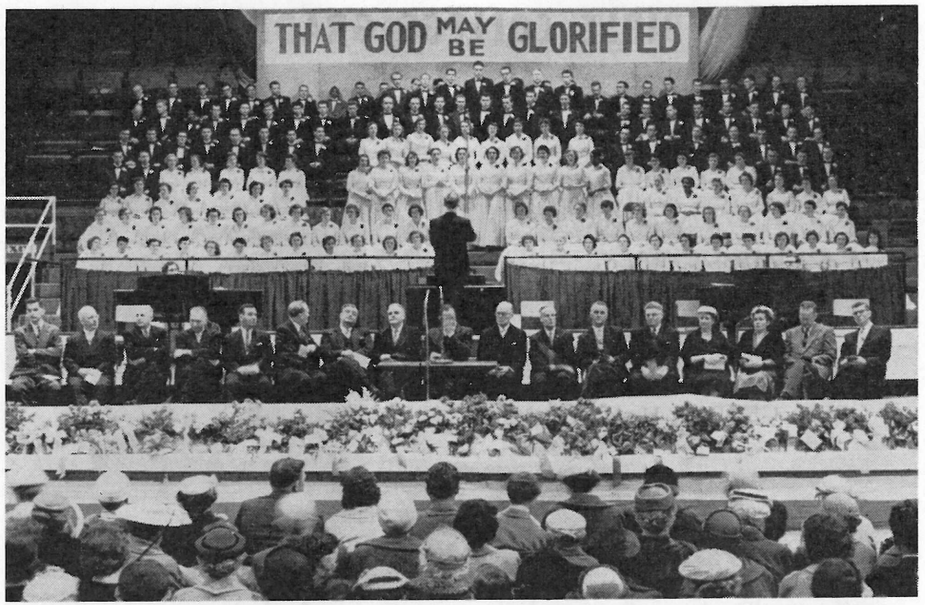


"That God May Be Glorified ..."

SUSPENDED in the air, high above the heads of the audience and almost unseen by the thousands of friends who gathered in the Varsity Arena for the 64th Graduation Service of the Toronto Bible College, was a clock. It was not an ordinary timepiece counting out hours and minutes. When operating, this clock counted only minutes and seconds. It is known as a Sportimer and, by its rigid control, decisions in the world of sport have brought victory to some and, to others, defeat.

Somehow that clock seemed to speak to us, for the thoughts of many were inevitably centred around time. Some of the elderlygraduates and friends of the College could look back across the years and thank God for what Toronto Bible College had meant to them. Yet, surely it must have seemed as if time had been registered on the face of the Sportimer; not in hours and minutes, but in minutes and seconds! How quickly the years had come and gone! Others, while not old enough to remember the early days of T.B.C., could recall the times of blessed fellowship around the Word of God in our beloved College. Sitting in that vast audience before the service began, listening while Mrs. Percy, A.T.G.M., and Craig Cook, A.R.C.T., at the concert grand pianos, and Ross Davis, at the console of the organ, played the hymns so dearly loved by the College family; many were carried down memory's lane to that night when they, or their loved ones and friends, were numbered among the graduates of T.B.C.

* *Mr. McAlpine is a graduate of T.B.C., served as a missionary in French Equatorial Africa with the S.U.M., and is at present Pastor of Oakwood Baptist Church, Toronto.*



Rev. W. Crump, Director of Music, leads the T.B.C. Evangelistic Choir in singing: "Oh Sacred Head Now Wounded". On the platform from left to right: Dr. T. Wright, Dr. C. J. W. Morris, Mr. H. B. Wild, Rev. D. A. Loveday, Rev. T. R. Maxwell, Rev. D. C. Percy, Rev. D. E Raymer, Rev Jack Scott, Principal E. L. Simmonds, Mr. W. Inrig (President of Board of Governors), Mr. H. Lane (Alumni President), Rev. George McAlpine, Rev. J. Honeyman, Mrs. J. B. Rhodes, Mrs. T. D. McNeely, Rev. K. McKenzie, Mr. M. A. Deans.

There was a sudden hush over the great gathering as, with the strains of the hymn "Praise, my soul, the King of Heaven", the College students, in stately procession, made their way down the aisles to the platform, taking their place under the Graduating Class Text - *"THAT GOD MAY BE GLORIFIED"*. Surely it has been this desire that has brought about the Lord's rich blessing down through the years.

Under the dedicated and able leadership of the Music Director, Rev. William Crump, the great assembly joined with the choir in the singing of the National Anthem and the hymn, *"Come, Thou Almighty King"*~. Even in this opening hymn we were reminded of that clock above our heads:

To the great One in Three,
ETERNAL praises be
Hence EVERMORE.
His sovereign majesty, May
we in glory see,
And to ETERNITY, Love
and adore.

As Rev. Douglas Percy read the Scripture and led in prayer, we recalled how that but a few short months ago the student body and hundreds of friends had waited before the Lord. on his behalf as he lay in hospital facing major surgery. That the Lord had undertaken for Mr. Percy was evidenced by the fact that Principal Simmonds was able to announce that, effective next September, the Lord willing, Mr. Percy will serve as a full-time Faculty member.

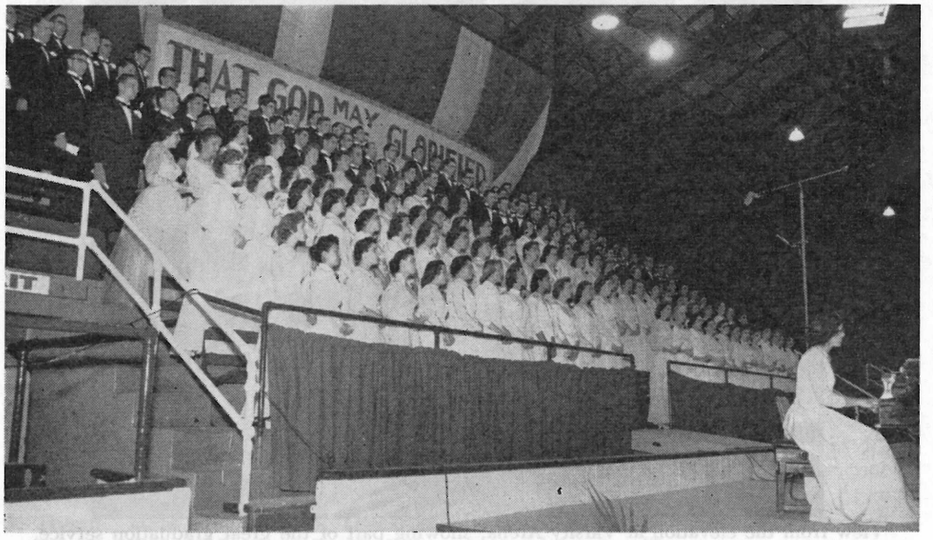
In his words of welcome Principal Simmonds read messages assuring the Graduating Class and the College Faculty of continued faithful and prayerful remembrance. Among these messages was one which came by cable from the far-off India Branch of the Alumni, in Calcutta. As we thought of this and of other members of our Toronto Bible College Family serving in over fifty countries of the world, the words of the old hymn came back to our minds:

Tho' sundered far, by faith they meet
Around one common mercy seat.

Time and distance must have seemingly faded out into insignificance as around the world, almost one thousand graduates in active service for Christ joined in grateful and prayerful remembrance of the new additions to the alumni ranks soon to :find themselves in the places of the Lord's choosing, and "HOLDING FORTH THE WORD OF LIFE".

«Jesus, Thou Art Everything To Me" was the Hymn of Testimony sung with deep feeling by the Ladies' Choir under the direction of Mr. Crump. As we listened to the testimony in song, our hearts were prepared for the spoken words of witness to follow. These were brought to us by students from entirely different parts of the world. Miss Hannelore Kleinheinz came from Heidenheim/Brenz, Germany; Mr. Fred Irvine, from Vancouver, B.C.; Miss Beth Huddleston, from Barrie, Ontario; and Mr. Peter Brown, from a little mining village near to the city of Edinburgh, Scotland. Standing directly below the Sportimer Clock, each of the four valedictorians verbally turned back the "periods" of their lives.

1st PERIOD: How different was the picture each one depicted! One from a religious home, without knowing the Lord Jesus Christ as Saviour; another, a broken life in a broken home; one ministering to the needs of others, as a nurse, yet little realizing her own great need until she desires to enter Toronto Bible College, and, on pursuing the Application



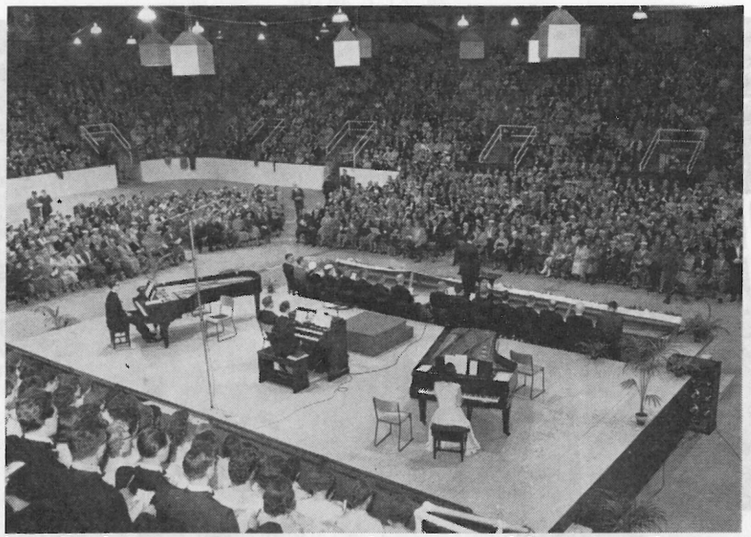
Student body singing "The Glory of the Lord".

Form, disqualifies herself because unable to give an account of her own conversion; yet another, lonely, in a strange country with no friends and little or no means, but in an even more serious condition spiritually-without Christ. Toronto Bible College had had a definite place in the life of each one of these, and in the lives of hundreds and hundreds of others as we sat and listened.

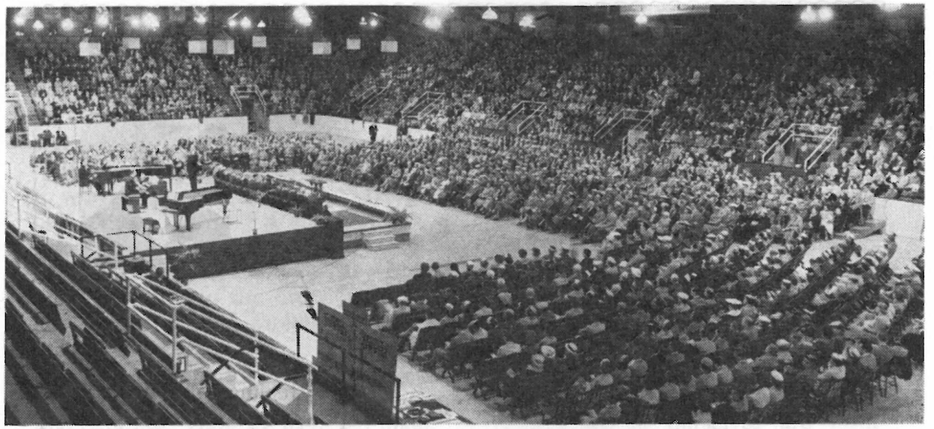
2nd PERIOD: Each of the four Graduating Students bringing words of witness told of how, as sinners in need of a Saviour, they came to know Him Whom to know is life eternal-the Lord Jesus Christ. How He completely transformed their lives as they yielded themselves to Him and, by His Spirit, were led to T.B.C.

3rd PERIOD: The privilege, the joy of fellowship with other students around the Word of God in the College. All too quickly the minute and second hands of that last "period" had raced around the clock. And now, for them and for the other thirty graduating students, the period of training was over. Soon they would leave, not to seek glory for a country in some Olympic Contest, but to serve as good soldiers of Jesus Christ, THAT GOD MAY BE GLORIFIED, as the Gospel of Salvation through the :Lord Jesus Christ is preached in all the world.

The President of the Board of Governors in his Message reminded us of the fact that the Toronto Bible College is the oldest of its kind in Canada. The evidence of the Lord's blessing on His Word as it has been taught in the College over the past 64 years can be seen around the world. As its graduates have been faithfully proclaiming the message of the Cross in over fifty countries, so we turned again with a new sense of appreciation and gratitude, and our souls were thrilled, as we sang *"When I Survey the Wondrous Cross, on Which the Prince of Glory died"*. Thanking Him for the joy of His Salvation, we listened with joy as the student body choir sang, *<tAnd the Glory Of the Lord"*, from Handel's Messiah.



View from the elevation at Varsity Arena, showing part of the great graduation service, April25, 1958.



Another view of the Graduation audience at Varsity Arena.

Principal Simmonds, Mr. Inrig-the President of the Board of Governors, and Mr. H. H. Lane - the President of the Alumni, shared in the presentation of the Diplomas and Certificates, and the award of Scholarships. In the Graduating Class were students from eight countries-Enghland,Scotland, Germany, Israel, Hong Kong, Bermuda, the United States, and Canada. Yet here they were *<tall one in Christ Jesus"*. Representin g the whole wide world, here were young people, ready and willing to go *"into all the world and preach the Gaspel"*. Looking into the smiling faces of these young men and women who had come to know Christ as their Saviour and had crowned Him Lord of their lives, we were gratefully conscious of the fact that the Lord Himself had again been pleased to set His seal of blessing on the Toronto Bible College. Together we bowed our heads as Rev. Jack Scott, Pastor of Forward Baptist Church, Toronto, led in the Prayer of Dedication, invoking the Lord's richest blessing upon them.

After the singing of the College Hymn, *"Help Me, O Lord, The God Of My Salvation"*, Rev; D. E. Raymer, Supt. of Student :Activities, led in prayer and pronounced' the benediction.

Glancing up again from the floor level where we stood mingling with the students and friends, we could see that clock still hanging high above our heads. With the minute and second hands showing that time had expired, we thought of those who had finished their course-the late Principal John McNicol and the late Principal J. B. Rhodes, and others who had served as members of the Faculty. From our hearts we thanked God for the cherished memory of thosewhose ministry and whose influence in the College had enriched our lives. But perhaps these hands were indicating but the beginning of a new life for some who acknowledged Christ as Saviour and as Lord, because of the testimony of those who had shared in this 64th Graduation Service.

"What language shall I borrow to praise Thee, Heavenly Friend,
Forthis Thy dying sorrow, Thy pity without end?
Lord, make me Thine for ever, nor let me faithless prove;
Oh, let me, never, never abuse such dying love!"

VALEDICTORY

Given At Graduation Banquet,

March, 1958

PAUL FAWCETT, '58

MR. PRINCIP AL, MEMBERS OF THE BOARD AND FACULTY, CHRISTIAN FRIENDS AND FELLOW CLASSMATES:

It hardly seems possible that we as a class have finally reached this plateau in our experience, and that shortly, almost too soon, we shall be leaving this hallowed institution that for the past three years has been our September-to-April home.

Do you remember how it all looked on that first day? From various backgrounds and through differing circumstances Christ had claimed us for His own and called us into service. Our lack of training and experience became quite apparent and we recognized the need for a Bible schooling. Thus we found ourselves here at the Toronto Bible College. Those three years stretched out before us like an eon; the course looked so rugged; all was so strange. Would we ever get to know as much as the third year students of those days? This we still wonder.

But now we find ourselves at the other end - face to face with the climax of our college life. No matter how we may try to avoid it, we shall have to bid one another "farewell". Certainly we shall meet again. Many we shall see often; some we may have to await the light of the "sun of righteousness" in Heaven to again have your faces illuminated to our eyes.

Yet these feelings of self pity must be tempered by a sense of deep appreciation and due gratitude to those who have made it possible. God has been gracious to us in gathering together in one school for our personal and particular benefit a most wonderful group of teachers - the finest faculty anyone could desire. But even to these, whom we have grown to love and to rely upon for instruction, encouragement and example, we may not avoid bidding "au revoir". We praise God for their consecration which has been a constant inspiration to each of us. They have led us not only to learn about Christ but in them we have actually caught a vision of Him and almost unconsciously we have found ourselves drawn closer to our Lord.

Our stay would not have been half as comfortable were it not for the able work of the staff keeping kitchen and correspondance under control. Nor may we overlook that fine body of men whom we seldom saw, but whose influence we have felt many times for our increased efficiency- the Board of Governors. Our thanksgiving must go even beyond these to the many who have contributed to the support of the College and who have thus made it financially possible for us to have been here. (Let none of us, as graduates, neglect our duty to succeeding students in this regard.)

Yes, we have had a grand and glorious three years together. Together we have studied as classmates; we have laughed as playmates; and we have discussed ourselves into stalemates.

However, the temptation is always to worry over ourselves - our crosses, our losses. Let us not allow our regret at leaving the Toronto Bible College and losing the fellowship here blind our eyes to the broad horizons to which our Lord directs attention. We may feel somewhat as Adam and Eve did at having to leave the Garden of Eden, for this has been our spiritualparadise. Here we have fed upon the rich things of the Word of God; we have walked in a new sense of the presence of God; we have learned something of the power of prayer, the guidance of the Holy Spirit and the dynamic of life in Christ. We have found a true fellowship in Him which surmounts denominational differences. But the Lord says "Go", and we are sent out into a world that is overrun by the weeds of sin, that is growing thorns and thistles which leave their scars upon the souls of men. Weare faced with having to toil amongst these uninviting conditions. Yet we have heard the call for reapers and we must take up the challenge.

Could we but ignite our class motto and set it as a torch in the darkness of the world it would make our way bright, our lives effective and our ministry rewarding. "That God may be glorified". Can we take it from the sphere of ideology and place it in the realm of reality? What an accomplishment! "That in all things He might have the preeminence."

But how is this to be attained? Here we are - a little older, a little more weary, and still quite incapable of the conquest that challenges us on every side. I believe that within the words of our class motto and text lies the answer:

"That God may be glorified"- "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, *that the Father may be glorified in the Son.* If ye shall ask anything in My name, I will do it." (John 14:12-14.)

We have our Lord's own assurance that our praying and His answering is glorifying to God. Yea, the works that we allow Him to perform through us will be to His honour and glory. Notice, we of ourselves are insufficient, but *He will do it* as we ask in His name.

Through the Psalmist, God reveals that "Whoso offereth praise glorifieth Me" (Ps. 50:23). Let us ever glorify God with our praise.

In another Scripture we are told that we glorify God by bearing up under persecution and suffering which comes because we belong to Christ (I Peter 4:16). Some of us may even be called upon as was Peter to glorify God by our death (John 21:9).

But John records for us another means of glorifying God which I believe should be our basic endeavour. He quotes the words of Christ Jesus, "Herein is My Father glorified that ye bear *much fruit"* (John 15:8).

As we leave this spiritual incubator let us not allow ourselves to become chilled by the icy atmosphere of the world and frozen by the general spiritual condition of cold indifference to the claims of Christ, but let us live in the glow of these days for years to come. Let us strive as Paul did to count all things but loss that we might win Christ and bring glory to His name-by our prayer, our praise, our suffering and, if need be, our death, by. o,ur good works, and our much frUIt.

Even on such an occasion as this we must remember to seek His glory

alone. For it is not we who have progressed to this stage, but rather it is God who has allowed us to and given us the strength so to do.

Yes, we are nearing the finish line of this particular course and now a further one lies before us. May we glorify Christ by stepping out into that position for which we have been ordained and in the new field to which we are directed, continue pressing towards the mark - to receive the prize from our Lord as we breast the final tape in the race of life. May His glory alone be our chief concern whether it be by life or death, by trial or triumph, by discouragement or victory.

Let us shake off the shackles of sin and step out in the strength of the Saviour that we may see great things accomplished - by His might - for His glory.

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my strength, my life, my all."

T.B.C. RECORDINGS FOR SALE

After many requests, the T.B.C. Choir has recorded some of their beautiful gospel arrangements. These L.P. records are available through the Alumni office for $3.50.

The 1958 Graduation music and messages are also available on L.P. recordings for $3.50.

These records should be in your album. Please order early since supplies are limited.

Order from: Alumni Office,
Toronto Bible College,
14 Spadina Road,
Toronto.

GRADUATION TESTIMONIES

As Given At The Graduation Service

Varsity Arena, April 25, 1958

I.

BETH HUDDLESTON
REG. N., '58
BARRIE, ONT.

WITHIN a few months from tonight I will begin to serve the Lord as medical missionary in Ecuador, South America. Six years ago, I would not have dreamed that this could be possible.

How has this come about? Before I could find God's purpose for my life, I had to find the Lord Jesus Christ as my Saviour. There was a deep desire within me to find Him, who alone was able to satisfy my deepest longing.

Because of this longing within my own heart for that personal intimate touch with God, I wanted to learn more about the Bible. This led me, over eight years ago, to write to Toronto Bible College for an application form. One of the requirements on this form was "Give a short account of your conversion". At that time I could not do this. I knew *about* the Lord, but I did not know Him personally, and so the form was laid aside.

At that time also, although I was happy in my profession as a nurse, this alone did not satisfy, because I felt my life had no real purpose. It was through the influence of radio messages and a Bible study group which I attended over five years ago, that the Loid Jesus Christ became a real person to me. I accepted Him as my Saviour and Lord and He showed me that He could satisfy my deepest longing and give purpose to my life.

Shortly after this I came to Toronto to nurse and took the opportunity of attending evening classes at Toronto Bible College. This was just enough to whet my appetite, and after much prayer and careful consideration, I commenced the three-year day course, which was like the opening of a gateway to life and service. This time, when I applied to the College, I could fill out the application form properly and give an account of my conversion.

These years have been the best three years of my life because of what God has done for me as I have studied His Ward. The daily Bible lectures have shown me what is that good, and acceptable, and perfect will of God, and they have also shown me the unfolding of God's plan for His people through Jesus Christ. I have

seen His special interest in the individual person. Think of Abraham, of Moses, of David, and the Apostle Paul. God used each one of these men to accomplish His purpose in their generation. I discovered the Bible was a missionary book, with Christ as its central theme, and the central message "He died for aIr'. Therefore it became clear to me that Christ is not only *a* way of salvation but He is the *only* way and those who belong to Him are His ambassadors sent with this message. God gave Heaven's Best, His Son, to redeem me, because He had a plan and an end in view - I was to be one of these ambassadors.

The Lord's promise "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye", has been fulfilled in my life. By yielding to His will, whatever it might be, and through prayer seeking His guidance, He has shown me that His purpose for me is to serve Him on the overseas mission field.

My motive for this service is found in our class motto "That God may be glorified". It must be my guiding principle of action in all matters, especially in my relationship to His will and in my adjustment to His plan. I believe God is glorified when we make known to the world the wonders of His salvation in Christ, whether on the overseas mission field or at home.

I have searched for Him; I have found Him as my Saviour and Lord; I have found His will for my life. Last August I was accepted with the "Voice of the Andes" mission for medical work in Ecuador, South America. This September, the Lord willing, I plan to leave to serve my Saviour there. I go forth, not alone, but with the One who said, "The Lord thy God is with thee wherso-ever thou goest".

II.

FRED IRVINE, '58
VANCOUVER, B.C.

"FOR the Son of man is come to seek and to save that which was lost." These words, better than anything else, explain the experiences of my life before coming to Toronto Bible College.

I was first conscious of the Lord's seeking at the age of ten when my father died. The impact of death and its accompanying tragic hopelessness, forced from me this question. "Why should this happen to me?" Somehow, even at that early age, I was confident that God had the answer to that question.

While I was a teen-ager, God continued to seek me through adverse circumstances. Added to the problems of a broken home was the destructive force of alcoholism, and I bore witness to, and felt the impact of, life without God.

High school graduation, as I remember it, impressed me with a sense of hopelessness. A graduate - yes, but for what? There was no sense of accomplishment as I finished my studies but I felt myself rather to be an aimless non-entity, with unfulfilled hopes and unanswered aspirations. It was through these circumstances that the Son of man was seeking that which was lost and I was gripped by the desperate need to find a reason and a purpose for life.

The meaning of life became clear to me only four short years ago. I shall never forget the occasion. It was a dull Christmas day in Vancouver, British Columbia. I was in church, in a darkened vestry where a large stained glass window illuminated a huge oak table. Across from myself sat a minister. A long discussion had just finished and the question he asked in conclusion came surely, quietly and sincerely-"would you make that decision for Christ now?" Would I, I asked myself? Could I, with all the empty sin and failure of the past? I would. A God-given faith did make that decision. Christ became a reality and I found that the Son of Man had saved that which had been lost.

It soon became apparent to me that the answer to life which I had found centred in a person - Jesus Christ, the Son of God. And I knew this experimentally and vitally as I had never known anything before. This person in whom I had found life's answer, became more intimately known to me at Toronto Bible College.

Studies at Bible College can be fascinating. Church History, for instance, could never be the mere arrangement of facts concerning men and events. It was more than that. It was the story of a relationship, the story of dealings which God had with His people through the ages. It was amazing to realize that I was a part of this people and still more amazing to realize that the individual is never lost in the mass.

The study of Systematic Theology could never be the mere orderly presentation of Scriptural fact. It was more. Theology centred in the person of God. It was God in the atonement of Christ Who reconciled me unto Himself. It was God the Holy Spirit who made that fact real to me. It was myself, separated by sin, being quickened and sustained by grace. This could never be mere doctrine. It was life in the deepest sense of that word.

This answer to life which I have found in the person of the Lord Jesus Christ, has satisfied fully the claims of my conscience. It has solved perfectly the perplexities of my experience and it is presented in the inspired Word of God as not for me alone - all mankind is lost without it. This is a sober fact. The gospel of Christ is intended for every single man and woman in the world. It became a part of my personal responsibility when I asked myself the question "who will tell them"? Obedience demanded that I *must* tell them. Therefore I purpose, by the grace of God, to enter the Christian ministry and tell others the good news of what Christ has done, and can do, for them. Thus, the Son of Man who came to seek and to save this lost soul, may, through me, seek and save many another.

III.

HANNELORE KLEINHEINZ, '58
GERMANY

CAN mortal men have real fellowship with the almighty, eternal God? Tonight I am happy to be able to answer this question.

Born in Germany, the country of the Reformation, it was only natural that I should know about Godfrom early childhood days. Out of a sense of obligation, I read my Bible and prayed regularly. God always was a reality to me as far as my intellectual understanding was concerned. Yet,though I sought for real fellowship with Him, lcould not find it, either in Bible study or prayer or in going to Sunday School and Church. This was because I had not sought it inthe right way..

I tried hard to live a godly life and appeared to other people to be a good Christian. But deep inside I knew that I failed by far to live up to the standard thatGod had set forth in His Word. In the eyes of God this was sin and though I hated to admitit, before Him I could not deny it. With sin inside, all my outward good living could not give me real fellowship with God, Who iS holy.

In my late teens, after attending an evangelistic meeting, God pointed me to Calvary, showing me that in His Son He had provided for that forgiveness which must precede any personal relationship with Him. I then realized that Christ's death concerned me as an individual and I received Jesus as my personal Saviour.

Peace and joy came into my heart and I soon discovered that now I had this real fellowship with God which I had been seeking. I was conscious of His presence.God, the infinite, almighty One, through Christ, had become my heavenly Father.

This new relationship with God which I enjoyed, particularly in Bible study and prayer alone with Him, had its counterpart in the human realm. I found a oneness with others who also knew Christ as their personal Saviour, who loved Him and served Him.

When 1 came to Canada in 1953 one of the first friends I met was at the time a student at Toronto Bible College. From the very first we were greatly drawn to each other, because the love of Christ was binding us. Through her prayers, arid because I felt called of God to serve Him on the mission field, I enrolled at Toronto Bible College in September, 1955.

Three years have passed- years of a deepening knowledge of God through the thorough study of His Word, and of close and blessed fellowship with other students at the College.

Such fellowship I enjoyed, espedally during the past year when I had the privilege of living with twenty-seven other girls in residence. It is not always absolutely quiet in our quarters with only the regular click-clack of typewriters to break the silence, but we have times of good arid healthy fun. I still wonder how 1 ever escaped the so called initiation in which each one is thrown into a bathtub fullof cold water. Probably I will get my turn tonight, now that the others have heard what they" or I, have missed.

Not only in fun but also in study do we have fellowship. I have found it especially helpful this year, for example, in connection with theology. With one of the girls I have had some good discussions regarding the relationship between the Bible teaching about man and the various theories we had taken up elsewhere in anthropology. It really helped to talk things over.

The times when we felt our oneness in Christ the most, however, were those of joining in the fellowship of prayer. Last fall the students had the privilege of conducting an evangelistic campaign. Previous to this, we residence girls met in small groups to pray that the Lord would use each one who participated to bring many souls to a personal faith in the Saviour. Our hearts were filled with thanksgiving and joy, when we saw how God answered our prayers. He gave more than we had asked. Not only were men and women brought to a new life in Christ during the Campaign, but the times of prayer fellowship had drawn us closer to each other.

God used the bond of love and unity which we have in Christ to show me His plan for the future.

Through correspondence with Hazel Reesor, a sister in Christ who graduated from the College in 1937, the Lord turned my attention to Africa.

Hazel, together with Ruth Patrick, a graduate of 1954, is serving the Lord in an orphanage with more than a hundred children at Mopa in Nigeria. With qualification as a paediatric nurse and the training receivedat Toronto Bible College, I have felt led to apply for service among these motherless children to fill the place of Phyllis Kalbfleisch, a graduate of 1944, who went home to be with her Lord last summer.

I am very conscious that only as I follow closely the great Shepherd who goes before His sheep can I be used of Him and my only desire is that my life might burn out for Christ, my Lord and my King.

IV.

PETER BROWN, '58

EDINBURGH, SCOTLAND

THE place of my childhood is a little mining village just outside the city of Edinburgh in Scotland. The village is characterized by mine working and by the rows of similar houses which form the miners' places of dwelling. As a child I was often fascinated by the big stone building, the Kirk, which stood in the centre of the village and pealed its bells every Sunday morning at the hour of worship. I attended Sunday School there and soon began to revere the House of God. In due course, I became a member of the Church and took great delight in visiting many of Scotland's Abbeys and Cathedrals.

As I was the son of a coal-miner, opportunities for advanced education were few, so in the autumn of 1953, I sailed for Canada. On arrival here, I found the going to be difficult. Work was scarce and I had no means of support. Through this situation, however, I came to the realization that my trust must be on God, the One to Whom I had often prayed, but upon Whom I had never depended.

In the spring, God provided a position for me in a city east of Toronto. The first morning on starting there, while approaching the elderly man with whom I was to be working, I noticed that there was something different about him. As he worked away, his face was beaming with joy and gladness. After the introductions were over, the first thing he said to me was, "I am a born-again Christion". Born-again or not, I soon realized that this man had a calibre of Christian life which I lacked, and morever which I came earnestly to desire.

Together we began to search the Scriptures and call upon God asking that He would make Himself real and personal in my own life. The prayer was duly answered late one summer night.

While walking home, I was feeling rather low in spirit, so to console myself I started to sing Psalm 23, *"The Lord is my Shepherd, I shall not want"*. In a sudden moment the curtain was raised and the Lord revealed Himself. Almighty God, Whom I had sought to worship, manifested His presence in a very real way.

My call was not only to Salvation, but it was also to vocation. Just before my coming to Christ, I had been reading a missionary biography, "Mary Slessor of Calabar". It was the story of a little mill worker from Dundee, Scotland, who gave her life to God for service in Nigeria. This story challenged me and brought me to the place where I knew that one day I also should so give and go.

A year later I came to T.B.C. which certainly has been God's place for me. Over these past three years of praying, learning and serving, we have been encouraged to discipline ourselves to meet with God in our morning quiet time and to keep close to Him during the day. Our knowledge of Scripture and classroom theory have been put to the test while serving in the Churches and Rescue Missions of the city. We have been continually driven to our knees to seek God's aid in preparation of personal life and spoken word to meet the need.

One night after a mission service, God led me to speak with a man who appeared to be in great need. I thought he might have some physical ailment as tears were evident, but on seeking to help him, I realized that the tears resulted from a penitent heart seeking peace with God.He was a man with a very respectable position, but unfortunately he was an alcoholic, and it had brought him to the end of his human resources. He accepted Christ that night and for the next few months his life showed a radical transformation. Last fall, however, he passed away, but one thing gladdened me and it was this. When he was found on his death bed, the open Bible lay beside him. Only three years before, I had been brought to faith in Christ through personal witness, now this time God had used me to speak His Word and bring this man to Himself.

This practical aspect of College life and work has surely been a vital preparation for the work that awaits me in my field of service. I feel myself to be called to the overseas field and God willing I shall sail for South India in the autumn. I expect to join a T.B.C. graduate of 1951, John Gray, who is working with the National Church in the city of Bangalore.

One day last summer, I was in Westminster Abbey in London, England. As I walked down the centre isle of that great sanctuary I was attracted by an epitaph on the *Hoor.* The brass letters on the memorial read, "Brought by faithful hands over land and sea, here rests David Livingstone, missionary, traveller and philanthropist" and then the text, "Other sheep I must bring". I sat down there and just thought of the great missionary's dedication. Renouncing the honour that awaited him in Britain, he went to serve and then to die in a lonely African mud hut. He knew he was not alone and that other sheep had to be brought to the fold.

As I go to India, it is only this same assurance and purpose that can sustain me at the given task. For it is God Who has called and is sending forth His witness and with the witness the promise, "When He putteth forth His OWN sheep, He goeth before them" - "And Lo I am with you alway, even unto the end of the world."

1958 SCHOLARSHIP AWARDS

AT the 1958 Graduation Exercises, the following students were awarded scholarships that are granted on the basis of academic work and Christian character.

Additional scholarships will be granted as they are made available by Christian friends. If you are interested in providing a scholarship as a means of encouraging students training for Christian service, or as a memorial, please contact the Principal of the College.

J. McNICOL SCHOLARSHIPS:	Craig Cook
	Jean Hudson
J. B. RHODES SCHOLARSHIP:	Margaret Kirk
J. M. WATERS SCHOLARSHIP:	Gerry Jackson
T. B. HYDE SCHOLARSHIP:	Keith Donald
ALUMNI SCHOLARSHIPS:	Joan Stewart
	Don Evans

Our congratulations to these students on their splendid achievement.

EIGHTH ANNUAL

TORONTO BIBLE COLLEGE ALUMNI

SUMMER CONFERENCE

GLEN ROCKS, LAKE ROSSEAU

MUSKOKA

August 16th — August 23rd, 1958

- Inclusive -

PRINCIPAL
E. L. SIMMONDS, M.A., B.D.

REV. J. HONEYMAN,
B.A., M.TH.

Prayer Fellowship, Bible Study,
Inspirational Messages, Missionaries, Films,
Recreation, Rest, Sports,
Special Supervised Programme for Children

TRANSPORTATION:

Bus direct to Conference Grounds, C.N.R. and C.P.R. and Boat. Private car transportation cannot be guaranteed by the Alumni Association, but the office will assist passengers to contact drivers. Private car via Highway No. 11 to Bracebridge, continue north four miles, turn left at Lone Pine Cabins on Rosseau-Parry Sound Highway, then drive to Glen Rocks.

Rates $22.00 to $45.00 per week
PLEASE REGISTER AT ONCE
(Fee $2.00)
Write for Complete Folder.

Write:
The Alumni Secretary,
14 Spadina Road,
Toronto 4, Ontario.
Telephone: WA. 1-5808

Alumni News

BIRTHS

A daughter, Ruth Ellen, on July 22, 1957, to Mr. H. Grant and Mrs. (MABEL SAWYER, '51) Baker of Fenelon Falls.

To Mr. JAMES, '53, and Mrs. (MARION BRITTAIN, '52) ARNOTT on January 12, a daughter, Carolyn Ruth, in Toronto.

A son, Daniel Kelly, to Mr. John and Mrs. (JEAN MARTIN, '53) Shannon on January 25 in Hamilton.

In India on February 12th a daughter, Virginia May, to Mr. RODGER, '54, and Mrs. (MARILYN GIMBLETT), '54) TEDFORD.

To Mr. JOHN, '56, and Mrs. (SALLY MUSSELL, '56) COUTTS a son, William John, on February 27th in Hamilton.

A son, Robert George, to Mr. J. B. and Mrs. (WINNIFRED FLAXMAN, '45) Howard, on March 7th at Trail, B.C.

To Mr. Wilfred and Mrs. (ELVIE ENGSTROM, '45) Bauman a son, Paul David, on March 12th in Don Mills.

On April 5 a son, Philip Russell, to Mr. KENNETH, '52-'54, and Mrs. (MARY, '52-'53) ROBINSON in Nigeria.

A daughter, Miriam Jo Anne, on March 21st to Mr. WILLIAM, '49, and Mrs. ROGERS in Addis Ababa, Ethiopia.

In Ethiopia on March 23 a son Jonathan Dwight to Mr. ROY, '49, and Mrs. (FRANCES KERR, '49) WALLACE.

A son, Bruce Austin, to Mr. JOHN, E.C. '54-'55, and Mrs. (MARIAN BRUCE, '57) FORD, April 4.

To Mr. HOWARD, '53, and Mrs. SMITH, a son, Stephen Melvin, on February 26th, 1958.

A daughter, Brenda Joyce, to Mr. JOHN, '50, and Mrs. (JOYCE BEATTIE, '50) ROBINSON on January 26, 1958.

A daughter, Becky Ruth, to Mr. WILLIAM, '54, and Mrs. TUCK in Nigeria on April 7th.

A girl, Naomi Ruth, to Mr. BAUMBER, '56, and Mrs. (NINA HETHERINGTON, E.C. '53-'55) BERNDT on April 11th at Toronto Western Hospital.

To Rev. '52 and Mrs. (PAT HAMILTON, '51) RON PATTERSON, a daughter, Carolyn Christine, on April 20, 1958, in Tokyo, Japan.

MARRIAGES

ANNE MUTKALA, '48, to Arvo Basto in Sudbury.

In Edmonton on October 18, 1957, ANGELINE RUSSELL, '46, to Ronald Stephen James at the Metropolitan United Church.

On October 26, 1957, Margaret Sanders to CHARLES INFURNARI, '50, in Salvation Army Citadel, Hamilton. ROYCE PILSWORTH, '50, was best man.

MURIEL BUCHANAN, '51, to Ross Heyd on January 11 in Duncan, B.C.

On February 8, RUTH GREENHILL, '52-'55, to Irwin Tucker at Simcoe Street Pentecostal Church, Oshawa. MARILYN PANKE, '55, was soloist.

VIVIENNE ROSE, '56, to TERENCE KEITH AMIS, '58, at Knox Presbyterian Church, May 3. Rev. T. R. Maxwell officiated. CHARLES CANTLE, '59, ushered and EDWARD COOK, '57, was the photographer.

On May 10, 1958, the Rev. KENNY EDWARDS, '58, to VIOLET DONALDSON, E.C. '57-'58, at Alderwood Presbyterian Church. PRINCIP AL SIMMONDS assisted in the ceremony; DON THOMAS, '55-57, was best man; GALVIN DADIAN, '58, was soloist; PETER BROWN, '58, DESMOND MEED, '53-'56, were ushers.

DEATHS

Mrs. Fred Darnell (MARGARET JACKSON, '32) on February 17 in London, Ontario.

On February 18 in Detroit, Mich., Mrs. Harry Lince (JENNIE TYRELL, '10).

In Hamilton on February 19th, Mrs. Gordon Elliott (MARION ROGERS, '47).

REV. DR. W. C. PERRY, '18, on February 23rd in Toronto.

REV. ROBT. M. GORDON, '38, on March 3 in Galt, Ontario. Mr. Gordon wasa, Sessional Lecturer at T.B.C. for several years. He was Pastor of Forward Baptist Church, Galt.

On March 10 in Toronto Mr. J. PERCY WILLAMETT, '34.

Miss CORA DAMUDE, '15, on March 22 at Fonthill, Ontario.

On April 23, Miss MARIE BARHAM, '27, in Toronto.

REV. RICHARD E. JONES, '07, on May 2 in Toronto, Ontario.